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ABSTRACT

This paper describes selected experiences of Korean-American students and students with a Korean heritage from other countries who live and study at the undergraduate level in Korea. Korean-American students' search for their roots and the process of cultural values clarification are examined, with particular emphasis on identifying cultural differences and conflicts through a special topics class in the International Division of Yonsei University (Seoul, Korea). This paper focuses on: (1) the choice to study in Korea; (2) international programs at Yonsei University; (3) information about Yonsei University's International Division; (4) a Yonsei University course on Korea's relationships with other countries; (5) the undergraduate course on selected topics about Korean society; and (6) the Yonsei University study abroad program's goals and outcomes in terms of cultural values clarification. References are included. (JHP)

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Values Clarification and International Education: The Yonsei Experience*

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INTRODUCTION

"I can't even think fluently," muttered an American student in despair over the difficulties in understanding when to use "high" and "low" forms of address in the Korean language. Korea's cultural authoritarianism poses an almost insurmountable barrier for young, sojourning foreigners from the West seeking to live and learn Korean ways. The individualism that is revered in the West is shunned in Korea. It is only within the all-encompassing, intricate web of hierarchical associations that an individual in Korean culture becomes a person with whom a relationship is possible. And it is not until an acquaintance is situated in this context that an exceptionally strong and enduring bond or tie is formed.[1] Everyday speech reinforces one's position in the overall ordering, and often it is in learning to use the Korean language during a stay in Korea that foreign students first resist the culture as they struggle to learn proper forms of address.

The outcome to such resistance sometimes is withdrawal -- a complete rejection of the Korean culture manifest in a failure of the students' educational objectives and an early return home. In other cases the withdrawal is not complete; these students elect only to isolate themselves in the familiar surrounds of the international community in cosmopolitan Seoul. But even if there is no obvious failure as evidenced in an early departure, the educational value of their stay is severely undermined. For a third group of students, however, the initial resistance to a set of values seemingly at odds with their own is transformed into a richly rewarding educational experience. For these students who deal constructively with the cultural conflicts the unsettling physical and emotional closeness, and even the hierarchy, of Korean relationships

is accommodated, if not accepted, in their individual-centered egalitarian value system.

For one group of students in particular, young Korean-Americans, the cultural conflicts experienced during an educational sojourn in Korea can be agonizing. For these first generation Americans,[2] the conflict is in many ways one of identity: they come to Korea in "search of their roots," roots with which they have had only vicarious experiences through their immigrant parents.

This paper relates some of the experiences of Korean-American and other (foreign) students living and studying at the undergraduate level in Korea. The search for their roots and the process of values clarification in general is detailed, particularly as it takes place in the context of a special "Topics" class (required for all incoming students) in the International Division of Yonsei University in Seoul. We conclude with a discussion of outcomes, both desired and actual, and suggest a "companion" value, individual freedom, is needed to complement this Conference's focus on the "values of human dignity."

The "Topics" class offers a structured environment conducive to values clarification, constructive resolution of the inevitable clashes between two very different cultures, and facilitative of positive self assessments by those who feel they are caught in the middle because of their heritage or immigration. This class encourages these students to acknowledge and explore their roots in <u>both</u> cultures. For it is too often that we encounter Korean-American students who consider themselves to be just <u>half</u> Korean and <u>half</u> American; consequently, they can not easily "fit" into either culture.[3]

"CHOOSING" TO STUDY IN KOREA

At the end of each of the international summer sessions at Yonsei University, a survey questionnaire has been used to assess the program and courses. One of the questions asked of the students is, "from whom or where did you learn about the Yonsei program?" Consistently, 30 to 40% of the students cite their parents as the source of information about the program.[4] Indeed parental influence in the students' decisions to study in Korea often is critical, as is evident in the following remarks:

> Attending the 1986 Summer School at Yonsei University's Division of International Education was a decision I abruptly made in March without much prior consideration. Correction: it wasn't my abrupt decision; it was more a decision abruptly made for me by my father. Over an international phone call during economy hours made from Cambridge, Massachusetts, where I attend Harvard University, to home in Seoul, Korea, my father and I were discussing my summer plans. "Oh, and why don't you go to summer school at Yonsei? I heard the curriculum there is very good," my father suggested.
>
> Summer school? I mused as I hung up a little later. I had always thought of international summer schools and programs in Korea as aimed at second-generation Koreans who visited Korea for the first time and who spoke no Korean except for a flippant "Hanguk-mal molla yo." I didn't fit that description: I had lived in Korea for thirteen years, I spoke Korean well enough to pass as a native, and I had seen most of Korea's tourist attractions. Even so, my father was persuasive...[5]

Out of a newfound sense of very unKorean independence, a young Korean-American may defy his or her parent's fiat to study in Korea; a young Korean-American even may not be persuaded by his or her parent's persistent arguments; but few can resist the "choice" to learn more about their heritage, as explained by one formerly reluctant student:

> For years I had put off and ignored my parents pleas to travel to Korea. Each summer I had a different reason. Between my sophomore and junior year, it was my first job. The next year brought me my first serious girlfriend. But finally, my parent's trapped me. They told me this year that they didn't want me to go. I had become the victim of reverse psychology. After weeks of pleading, my father reluctantly (so I thought) agreed to send me. But there was one condition. I had to study at his alma mater; Yonsei University.

Another student who had lived part of his life in Korea describes the mixed emotions underlying his motivation to return to study in Korea and search for his long lost identity:

> ... I'm accepted and rejected in both countries, and I belong and don't belong to either country. I love and hate both countries. I don't think the term "ambivalence" quite encapsulates this ineffable emotion that I'm sure all immigrants feel.

Of course, to Korean-Americans, the opportunity to study in Korea is particularly attractive. But the values underlying the parent's push to have their children study in Korea embrace education, per se, as well as the Korean setting. One Korean-American student commented that on the day she turned 17, she awoke to a kitchen table piled with Ivy League school applications. Her mother was intent as she stated, "education is power." Needless to say the student dutifully entered an Ivy League school upon graduation from high school.

To be sure, there are many reasons why students choose to study in Korea. Not the least of the reasons is the glamour of the 1988 Olympics as evidenced by the recent surge in popularity of international study programs in Korea.[6)]

Generally the international summer session attracts a larger and more diverse group than the junior year abroad program. At Yonsei University, the curriculum, including language training and field trips, is modified for the short summer session to accommodate these varied interests. We focus here on the junior year abroad program, but include a brief discussion of the summer program as well. Both discussions are preceded with a brief description of the program/session. But first we place these academic units in perspective by outlining the overall organizational structure of the International Programs at Yonsei University.

INTERNATIONAL PROGRAMS AT YONSEI UNIVERSITY

A graduate **school**, an (international) undergraduate **division** and a (Korean) language **institute** comprise the main organizational bases for the international programs at Yonsei. Since our present focus is on values clarification in an undergraduate class, we direct the reader to Appendix A (Graduate School of International Studies) and B (Korean Language Institute) for information on these other programs.

The Division of International Education[7] was established to provide study opportunities for non-Korean students in Asian Studies. On the undergraduate level, the division offers a one-year, "junior year abroad" type of program taught in English and designed to give a broad introduction to Korea in its Asian and world setting. Students qualified in the Korean language may also, with permission, elect courses taught in Korean.

A JUNIOR YEAR ABROAD AT THE INTERNATIONAL DIVISION

Although the academic year in Korea runs from March through December, the International Division (ID) accepts students in both the spring and fall semesters. Most students, in fact, begin the full year program in September.

The fall semester enrollment of ID more than doubled from about 31 in 1986 to 69 in 1987. The students generally select four to six classes (12 to 18 credit hours) from a course listing of about 25 offerings (see Appendix C). About half of the students choose to enroll concurrently in the Korean Language Institute's intensive (9 AM to 1 PM daily) Korean language class for which they earn "double" credit (6 credit hours). All credits earned are widely recognized as transferable through both bilateral exchange agreements and the International Student Exchange Program (ISEP) of which Yonsei University is a member.

As for the living arrangements, until this year about half of the students were accommodated in a half dozen large houses on campus. The rest lived with relatives in Seoul or participated in a home-stay program. A dormitory with a capacity of 240 students was completed this past winter and is reserved for exclusive use of international students.

About half of the instructors in the ID are drawn from regular Yonsei University faculty, including both Koreans and foreigners. The others teach on a part-time basis and hold full-time positions at other Universities that do not have extensive international programs of their own.[8)]

KOREA AND THE WORLD

As is indicated in the description of the ID (excerpted above), a theme running through all classes in Korea and its relationships to other countries and the world. This is a natural foundation of course for a program designed for international students studying in Korea. Whether the discipline is art, communications, history, language, philosophy or politics, ID classes converge on this theme. Thus field trips and guest lectures are used more than they would be in a similar course in a "regular" University setting.[9)]

As the ID enrollment and course offerings grew rapidly since 1985, a need was perceived to build more systemmatically on the foundation or theme of Korea and the world. The student body, especially during the summer, was becoming more diverse and demanding in their needs. As the number of students increased, frustration with "things Korean" also increased. Ironically, one of the most striking characteristics of Korean culture, unity, seemed to be lacking among the ID's diverse, international student body.[10)]

It was with this thinking in mind that a trial session-wide class was conducted in the summer of 1986. The class has been taught since then as a required course for all incoming ID students. Each semester and session the class has been refined, from its original one credit hour lecture series format to its present status as a full three credit hour class during the regular semesters. In the process the needs of Korean-American students in particular have emerged as a focal point, though not exclusively so, for the class.[11)]

We preface our discussion of this class and its implications for Korean-American values clarification by refering the reader to the course

description for spring semester, 1988 (see Appendix D).

TOPICS IN KOREAN SOCIETY: THE YONSEI EXPERIENCE[12)]

To begin, a caveat is in order. Even a cursory glance at the course description reveals a range of disciplinary coverage that no single person could claim to "teach." The "teacher" in this course is viewed properly as a coordinator of resources and activities and as a facilitator to guide the students' individual and collective exploration of Korean culture.

Some ID students come with the goal of mastering the language and thus immerse themselves in the local scene. Others, with earlier established ties and language capabilities, rejoin their closed networks and are similarly preoccupied. But many come with the not so well-defined objectives and must struggle with the language, the culture and their own search for purpose. The "Topics" class offers a structured opportunity for all the students to share and learn from one another as they pursue their separate goals.

The dynamics of such interaction are not without friction, however, particularly centered around the concepts of racism, sexism and, more broadly, nationalism.

Many Korean-Americans arrive with naive expectations that they will be warmly welcomed in their ethnic "homeland." In the West, many complain, they are treated like "second class citizens," always feeling like and being treated like a minority. "Finally, we can be beautiful," exclaims a Korean-American woman resentful of the omnipresent Western (caucasion) definition of beauty in the United States. "Finally, we can be ordinary," says another who for the first time "felt equal" to those

around her. And beyond the repression of racism, they seek the support and unity of the close-knit Korean culture.

But even as they are received with open arms into the Korean community (indeed, they are perceived by most Koreans as Koreans, not Americans) the implications of being an indistinguishable part of the whole are not always palatable to these young people raised in the individualistic culture of the West. It is not uncommon for a Korean-American, upon his or her first arrival in Korea, to enter a taxi at the airport and immediately be subjected to a scolding by the driver for not speaking Korean well.

Unfortunately, many of these young Korean-Americans are not prepared for what they perceive as attacks in these scoldings and other common, comparable incidents. Reading about the foundation of Korean thought, learning the customs and then having the opportunity to discuss these in a class with others who have had similar experiences can and does give them insight and understanding, if not always acceptance.

"Am I Korean? Or, am I American? What does it mean to be a Chemi Kyopo? (a Korean living in America)" These are the central questions to many Korean-American students upon their arrival in Korea. The answers that take shape after several months vary. A complete rejection of things Korean is an outcome I consider to represent a failure in the class. Fortunately, this is rare as evidenced in the final assessments. Still, many Korean-Americans come to end their search for their (Korean) roots as they discover that their "homes and hearts are in the United States."[13] A blanket acceptance of the Korean culture and its values, however, is not something we encourage in the class either. Rather, we seek to impart an understanding of both Korean and American cultures and, especially, their foundation values so the students can appreciate them

in context. We emphasize that the students are not simply products of one or the other cultures, or even some combination of the two: the proper "fit" for these multicultural individuals is made within themselves, not within one or the other cultures. Only after the students accept themselves as individuals blessed with a multicultural heritage can they make an unbegrudged decision as to which "rules" (ie. country) under which whey wish to live, as both cultures have both costs and benefits.

From the American view the loss of one's individualism is a high price to pay to live in Korean culture. But the loss of communal support and security is an equally high loss, from the Korean view, when living in America.[14] Perhaps the notion of "success" in this multicultural living is best captured in the final assessment of a Korean-American:

> "I'm truly grateful that I decided to come to Seoul and search for the most important thing in my life. Without defining or restricting myself, I found both my Korean identity and my individual self."

This same student went on to say that she had chosen to return to America, even as she learned to appreciate her Korean heritage, in part because she was not willing to accept her status in Korean culture as a woman. And indeed the status of women is different between Korea and the West. Most students see only the negative implications of discrimination in employment and social roles, what is considered blatant chauvinism in the West.

A lengthy quote serves to highlight one of the more thoughtful approaches taken by a student sojourner in handling the differences in sex roles. A (female) Korean-American journalism student one day asked a

(male) Korean reporter his opinion on a political issue. His response precedes her remarks:

> "Why are you so interested in politics? It's really unusual."
>
> "Taken aback... I asked him to clarify what he meant by his question. He must have realized I felt rather offended, so I softened my attitude, recognizing the fact that he did not deprecate my interest in politics; he and the Korean culture are simply not used to seeing questioning women... Korea's Confucian heritage, which stresses constancy, peace and stability over questioning, turbulance and change, is still significant... As a visitor, it is not my place to reform... It is unfurling on its own, obviously... Allowing for cultural relativism bridges an otherwise unbridgable gap... Instead of being frustrated by his assumption that I had little need for political knowledge, I took the attitude of trying to understand why he felt that way.

Soon after this attitude shift, the discussion did lead to its original substantive topic. Thus, the key element, I believe, in this student's approach to the problem of sexism in Korean culture is its nonjudgmental, yet nonapologetic tone. In the Korean context, had this sojourner reacted antagonistically and pushed her view, the eloquence of her small but significant statement would have been lost. As it were, she engaged this man in a substantive discussion, something that he had not even thought possible a few minutes earlier.

This example, also, illustrates one of the subtle virtues of international study programs, especially if they deal explicitly and systematically with this issue of values differences. The host culture for these programs interacts with its guests. Ideas, views and values

are inevitably exchanged. At the very least, the exposure to ways of thought different from its own, spurs introspective assessments and comparisons by Koreans and visitors alike.

The "Topics" class builds upon these interactions at all levels, from individual to state. One of the more controversial issues of class discussions has been United States-Republic of Korea relations.[15] We routinely invite a U.S. Embassy spokesman once a semester to explain current and past U.S. policies vis-a-vis Korea. This audience, by the way, is exceptionally tough on the speakers, as the students are, literally, on the front lines of the recent surge in anti-Americanism among young Koreans.[16] We have also tried, though with less success, to have Korean government representatives present their perspective on Korean-American relations.[17]

One student, after a heated discussion with an Embassy official about U.S. support for authoritarian Korean regimes, concluded that he could be "a better American" after the experience of viewing American policy from the Korean perspective. He intends to apply to the Foreign Service upon graduation.

INTERNATIONAL SUMMER SCHOOL

Summer school in Korea runs six weeks through a hot, rainy season. The enrollment has risen from about 70 in 1985, to 200 in 1986, 300 in 1987, and an expected 400 to 500 in 1988. Given the compact schedule and the numbers of students, "the Yonsei Experience" can not be run as it is during the regular school year. In many ways, however, the need for an introduction to Korean culture is greater for this summer group.

Appendix E presents the course description for the summer version of the "Topics" class. Recall this began in 1986 as a session-wide lecture series. The session-wide gatherings have been retained, but various small group options have been added from which all students must select one and fulfill its individual requirements.

The quality of the summer students is uneven compared to the regular year. Lower standards apply to admission and most students take just one elective course besides an intensive language and the required "Topics" classes.

In terms of the course offering and instructors, the summer follows that of the regular school year. But since foreign (nonKorean) teacher availability is greater during the summer, a few extra classes are added. Also, more extensive use of field trips supplement the courses during the summer.

Students who attended summer school in 1987 had the once in a lifetime opportunity to witness a dramatic, mass protest that changed Korea's political history. This opportunity also created special problems as some of the summer guests initially were offensive in their dress and behavior to a highly-charged, frustrated polity. The "Topics" class was used as a means of sensitizing the summer students to the situation. Several bilingual discussion group meetings were held with (local) Korean students' participation.

Part of the value in study abroad programs lies in the sense of self-respect and accomplishment that is earned from survival in a culture not one's own, from making friends with those whose ideas would otherwise remain unknown. Nevertheless, most students have mixed feelings upon completion of their Yonsei experience. But few, if any regret it, as one one-semester "graduate" of the program explains:

> I hate the feeling ... of being helpless and clueless, I cannot say that I "enjoyed" the past four months. Indeed, there was not one day where I did not want to go back to the U.S., where I could speak the native language and life so much more convenient. But this Korean experience was much like running three miles a day, the process not being much fun, but afterwards you are a better person for having done it.

Equally important to the individual rewards of studying abroad are the implications for guest-host country interaction. This is particularly true for a country like Korea (formerly known as the Hermit Kingdom) that is rapidly emerging as an important actor in world commerce.

With respect to guest-host country interaction, it is noteworthy that despite the extremely warm (figuratively and literally) atmosphere during summer school, 1987, the program clearly cultivated empathy and understanding among the students for their host country. As a result of heavy rains in July, much of the country was flooded and thousands of Koreans were left homeless. Before the summer school students returned to the comfort of their homes, however, they initiated a flood victim collection drive, and submitted the proceeds to a local newspaper.

PROGRAM GOALS

We have noted some of the friction that arises when "East meets West" on the Korean peninsula. We have related also some of the students' views on and their ways of handling these differences. But, obviously, not all "goes well" all of the time. Convergence of interests and cooperation are <u>not</u> guaranteed by improved understandings. And

indeed many Western students come to "understand" Korean values by clarifying the opposing and antagonistic differences, differences that when highlighted (through "values clarification") actually serve to undermine cooperative and warm relations.

The goals of Yonsei University International Programs transcend the simple development of improved (cultural) understandings. And especially in the required "Yonsei Experience" class, we seek to do more than just overview or summarize the substantive topics covered in the "regular" classes. We strive to integrate and synthesize the individual subject or topical understandings into a coherent whole. Underlying this process is the explicit recognition that values clarification itself is not value free.

Clearly, there is a built-in "bias" to the program. The program can be viewed as one part of Korea's recent drive toward internationalism. And in this context one can detect a (natural) push to cast Korea in a positive light. A certain amount of tension is inherent in this drive, however, as Korea's heritage is rooted deeply in traditions of isolation, exclusion and homogeneity. Conflict is to be expected, also, in these processes of cultural evolution and, especially, interaction. The positive bias of the program is used to guide the resolution of the inevitable conflicts in ways which are constructive, both in terms of the (opposing) cultures or societies and with respect to each student's individual educational and personal objectives.

PROGRAM OUTCOMES

While the regular end of the semester survey quesionnaires assess student satisfaction with courses, teachers and the administration of the

program, we have not yet conducted a systemmatic analysis of the students' values changes over the course of their studies in Korea. However, student responses to essay questions in the beginning and near the end of the "Yonsei Experience" class are revealing.

One such question, asked in the context of a writing exercise conducted on the first day of class, (see Appendix F)[18] identifies a "pre-experience" perception of a positive (good) value in Korean culture. In the current "Yonsei Experience" class (Spring 1988), the most cited responses were the warmth and closeness of the family and culture, and respect for elders/obedience.[19]

But when these values are clarified during the course of class discussions and, of course, the students' individual experiences, the "post" responses reveal a more critical view of these previously held positive values. In response to one midterm exam question, for example, a solid majority of the students identified the Confucian value system as the most significant obstacle to Korea's development.[20] This is the same value system that nurtures the close, familial relations and loyalty that were identified earlier as positive or good.

Is this then a course "failure" in that a previously held positive value apparently was misperceived? Or, is this a program "failure' in that the students' view of Korea seems to have become less accepting and more critical? I submit that both "failures" are in fact "successes' in terms of the course objectives.[21]

To be sure, the hierarchical, Confucian cultural tradition is the source of both positive and negative phenomena in Korean society. Likewise, the egalitarian, individualistic base of Western, especially American, culture contributes both positively and negatively to society.

These students are learning to distinguish, to clarify, these positive and negative contributions. This is not to say that there is a single universal value to gauge "good" and "bad." On the other hand, we reject also the notion that the process of values clarification can be neutral.

Some students assess Korean culture from religious frameworks of values, others from secular sets of values. These remain their individual choices, beyond the scope of the class and program. What the class does do, however, as evidenced by the students' increased critical appreciation of Korean culture, is to make their value assessments more explicit.

CONCLUSION

The Program Chair for this convention has suggested that 'the values of human dignity can become standards..." for the choices we must all make in our respective cultures.[22] I agree that "human dignity" would be a good candidate if one were to select a base or universal value to use as a "standard" in the process of values clarification. But I believe the manifestations of this and all other values vary across cultures as well.

Thus if human dignity is to be fully and universally realized, individual freedom is a companion value that must also be recognized as a base or standard. Individuals ultimately must pay the price of living under one or another set of socio-cultural rules. And it is each and every individual who must retain his or her right to choose from among these competing value systems. But the right to choose presupposes the capacity to choose. Therefore, individual freedom can only be

appreciated when there is unrestricted access to information, and when there is unrestricted opportunities for travel, both of which are needed to make informed decisions.

The "values of human dignity," then, can only be enjoyed within this context of individual freedom, particularly the right to choose the values framework (ie. country) under which one lives.

If all international education programs were to include rigorous, integrative classes such as "the Yonsei Experience." I believe the inevitable, conflicts and clashes among cultures could be channelled into constructive outcomes; this approach, while recognizing cultural differences, would not blindly push "universal" or so-called neutral values and also would illuminate alternative value frameworks that draw from the best in Korean, American and other cultures.

NOTES

1. The resilience of these cultural bonds also is noteworthy, as demonstrated in the near universal sympathy among South Koreans for the confessed murderer (Kim, Hyun Hui or "Mayumi") of 115 people aboard a KAL flight last November. The notion that she was but a misguided soul acting obediently within the only context or code of relations that she knew certainly would not receive such widespread support in the West where individuals are held accountable for all of their actions.

2. I refer here to both those of Korean heritage born in the United States over the past 30 years and to those born in Korea but who accompanied their immigrant parents to the United States at an early age.

3 A widely used derogatory term of reference for Asian-Americans who don't easly "fit" into either culture because their individualistic thoughts and actions reflect their Western upbringing but who will always look like Asians, is 'bananas" (white on the inside, yellow on the outside).

4. These findings are from the author's assessments of the survey data since 1986.

5. This and all other student comments are excerpted from papers and assessments submitted to the author since 1986.

6. Yonsei University, for example, has marked record enrollments each semester since 1985 in both the six week international summer session (300 in 1987) and in the junior year abroad program (70 in 1987), with even more students expected in 1988. Two other Universities, Ewha and Korea, have similar, though less extensive, international summer programs, recently, they too have recorded substantial increases in enrollments.

7. This one paragraph description of the International Division is excerpted from Study in Korea Yonsei University International Programs 1988, p.11.

8. The present author is one of these "outside" teachers, about one third of whom are foreigners. All ID teachers have studied or worked in the West and are fluent in English.

9. This instructional strategy of employing out of classroom activities can be a source of strength (by enriching the classes) or weakness (by diluting course requirements) to a curriculum. The ID attempts to maintain rigor in the course requirements by systemmatic course and program evaluations conducted at the and of each semester.

10. The vast majority of ID students come from the United States. Canada and Japan are about equally represented and rank second, followed by a smattering of students from Europe (notably France and Great Britian) Africa and Australia. The representation varies greatly from semester to semester.

11. The process of values clarification among Korean-Americans serves as a focus for this paper as well. Nevertheless, much of what is discussed is useful in the larger context of students studying abroad in general.

12. This was the original course title; it is still used by students in a sarcastic tone when they complain about the work load for this "Experience" course. I use "Topics" and "the Yonsei Experience" interchangably when refering to the class in this paper.

13. Although many Korean-American students come to this determination (ie. that they consider themselves to be Americans), as noted earlier in the discussion, this is <u>not</u> generally accepted by Korean society and this difference in perception is likely to remain for quite some time.

14 I am not suggesting that the differences between Korean and American cultures can be reduced to individualism versus collectivism. The example is used here only to illuminate one of the more important differences.

15. We cover also Japanese-Korean relations. But given the large percentage of students from the United State in the program and the importance of U.S.-ROK security and economic ties, we emphasize Korean-American relations. This is not to say, however, that other relations are ignored. In adition, as Korea's dependence on the United States is diminishing, we fully expect to highlight other relations in the future, with China in particular.

16. See my "Anti-Americanism and U.S.-ROK Relations: An Assessment of Korean Students' Views," in Asian Perspective (Vol. 12, No. 1, Spring/Summer 1988) for a discussion of this problem (and references to other works).

17. In 1986, I took the class for a tour of the National Assembly where we had a briefing by a government official. The students questions were so sharp, and in the Korean sense disrespectful, that the speaker declined to arrange future briefings.

18. The other questions included on the writing exercise (Appendix F) are used to identify and better meet the students' individual needs in the class.

19. The "warmth" response was cited by 40% of the students, with "respect" closely following with 30%. A variety of other responses (multiple responses were included) all recorded less than 7% each (N=30).

20. This "post" response result was taken from an earlier class (not Spring, 1988 as reflected in the results reported in note #19). The "pre" class questioning was begun this semester after I detected, and wanted to quantify, value changes in past classes. The students' in the two classes are not fundamentally different and I expect the same "post" responses this Spring ("pre" class N=31).

21. The class and program do have some "failures." I would identify these as the 1-3 students each semester ($\leq$5%) who simply reject all things Korean, and return (to the West) with a completely negative and unappreciative view of Korean culture.

22. International Studies Newsletter, June/July, 1987 in the program introduction by Robert C. Johansen, p.1.